

The Athenian Mercury.

Tuesday, December 11 1694.

Quest. 1.

PRay tell me how that Substantia Cogitans, which is acknowledg'd to be an immaterial Being, can actuate and move the body, which is nothing but matter. There's something of moment depending on your speedy answer.

Ans. A speedy answer is more easy then a satisfactory one in such cases as these, which all acknowledge to be insolvable as to any clear or final determination. Tho we might tell you the Soul acts upon the Body by the Animal Spirits, which are fancy'd by some a sort of a Medium between 'em; but to speak properly, a Medium must partake of both parts, whereas these are granted all-Body, tho the finer parts of it. More probably we think 'tis, that the Soul acts on matter by that superior nature which 'tis indu'd with, and whereby 'twas at first adapted to that end, matter not being of it self capable of action. We can illustrate this by the instance of the minds chasing out any material object, and fixing on it, forming propositions concerning it, when tho absent from the senses. As I can think of a tree, a stone, or any such thing, tho I don't see it, and my thinks cou'd actuate it, if united to it by my mind only, since I can do it by the Intervention of my body, which is much weaker. The common fallacy we put upon our selves, and thereby increasing the difficulty in those matters, being we believe that we apply the property of Body to Spirit, and then wonder we lose our selves in our thoughts about it. Thus on that Axiom, that nothing can touch, or be touch'd without body, we argue: Spirits can't touch, therefore they can't act on body. We mean can't touch as body does; how shou'd they without they were body? but they may have, for all that, some way of acting unknown to us, and doubtless have so; nor indeed is't any greater difficulty then 'tis in body it self, the modus of few things being known even in material objects, and yet to deny any clear matter of fact, because we are not satisfy'd of the reason how it came to pass, wou'd be just as wise and rational as if we shou'd see a mans head cut off, to question whether he were dead, if we did not know how it came about, or who was his murderer.

Quest. 2. A Lady that has one humble Servant out of Town, another that lives in it, desires to know which she shou'd chuse?

Ans. Here now is one of the Questions that require a Conjuror to answer it. For we've not a word to tell us whether of the two has the best qualities, whom doubtless she ought to prefer, let him live where he will, (unless in the Fens, or the Fryars.)

Quest. 3. Whether smoking Tobacco been't a Vice, as well as drinking, it being a cause of the latter, and of a vast expence, which might be otherwise better employ'd? Pray satisfy your humble Servant. From Virginia.

Ans. We did not think the *Hankers* had run so far with our *Mercurys*. However we must by no means disoblige our new customer, who comes to us, from t'other world for satisfaction, to whom we desire to return another Question instead of his own, which will partly answer it: Whether he thinks eating Bread and Cheese, or *Westphalia-Ham* be a Vice, nothing being more plain then that they are often the cause of drinking? He'll go near to answer, doubtless they are Vices, if a man eats so much Bread and Cheese that he breaks his Belly, or more *Westphalia* then he can digest, or knows how to pay for; or if he spends too much time in't, or eats it with a design to provoke him to drink intemperately. Just so 'tis with poor To-

basco: but what's that to a Virginia, who sure wou'd n'er be angry if every man in England smookt a Sackful in a week.

Quest. 4. Going through Holborn last week, 'twas my chance to see the prisoners go to Execution, some of whom I perceived not at all concern'd, as to outward appearance, for their future state. I must confess I've nothing to say against the ordinary; for it may be presum'd there are always some offenders left in Newgate, after the Sessions, who commonly prejudice the Prisoners against him who is their constant preacher, I desire your opinion whether it would not be a commendable thing for the Clergy of London within the Bills of Mortality, to preach once every Lords day to the Prisoners, which wou'd not come to their turns above once in two years? If they say, their preaching wou'd be to no purpose, because they are generally so harden'd when they come thither, that shou'd an Angel from Heaven come down, 'twou'd signify nothing. But I must deny their assertion, because there have been Instances of some who have been harden'd enough, and yet by Ministers taking pains with 'em, have been convinc'd of their wickedness, to that degree that there has been no doubt made by any of their salvation and repentance. Whereas neither the Church Ministers nor Dissenters now take any pains with those poor Creatures, tho the latter, as well as the former, have liberty, if they please, to do it?

Ans. 'Tis not to be suppos'd an easy matter to move the minds of such men as have been long harden'd in such courses of sin as generally bring 'em to such unhappy ends: However something is at least endeavour'd towards it, that they mayn't at once lose their Souls and Bodys, and if but some few are gain'd, better so then all lost. The Querist very well observes that the prejudices they convey to one another against the Ordinary, are likely to be insuperable, unless 'twere possible to introduce better discipline among 'em, and keep one part of those Wretches from infecting the other. In the mean time, what the Querist wishes, we believe will be readily subscrib'd to by all charitable men; tho if he'd give himself the trouble to enquire, he'd find this has not been altogether neglected, for even the right Reverend Bishops of our Church have themselves preach'd amongst 'em, and thereby given so good an example, as wou'd be an honour to the Clergy to imitate.

Quest. 5. I've serv'd a Relation and Friend some years without any advantage either to my self or him. The reason I've not done my self much service, is because I've been careless and extravagant, but now, by Gods mercy, I hope I thoroughly see my Error, and resolve to mend it. I have accordingly sent him a Letter, wherein I have made him acquainted with my resolutions, but fear his anger so much that I dare not go near him. Qu. Whether I had best run the hazard of his present anger in appearing before him, or his perpetual displeasure in not going near him?

Ans. That's as his Temper is, of which you can't be ignorant, having liv'd so long with him. If good, you were best go your self; if violent, you may get some other Friend to feel his pulse before you venture; and if he again receive you into his favour, have a care how you ever again forfeit it.

Quest. 6. Whether one that borrow'd money of several persons in Ireland about the time of the Revolution, having no intent to repay it, to facilitate his Journey into England, as well to avoid the ensuing troubles, as the austerities of his Master whom he then serv'd, and is not yet able to return the same, Whether such a one may go to the H. Communi-

on before he has made full restitution?

Ans. If he repents what he has done amiss, and does better to the utmost of his power, resolving an exact restitution, if ever he is able, he doubtless sins in staying away from the Sacrament, for the reason mention'd in the Query, and ought no longer to neglect that great, and Indispensible duty of all good Christians.

Quest. 7. *Whether ought we to repeat after the Minister at Church in the Prayers where 'tis only his part, and that so loud that those about may hear us?*

Ans. We shoud not think this needed any answer, had we not observ'd many honest people guilty of that mistake, which confounds the whole order of the services; the Minister requires us to accompany, "with an humble Voice in the Confession, but not in the Absolution, which 'tis a wide mistake for the Congregation to repeat, since they're only to joyn in it with their Amen, at least only with the latter part of it. "Wherefore let us beseech him, &c. And that mentally only, and so in all the rest of the Prayers, except their part of the Psalms, the Responses, &c. Tho if they find it necessary to repeat the other prayers (except the Absolution) to fix their attention, after the Minister, they may do it innocently and profitably, but privately, and very softly, so as not to disturb any others.

Quest. 8. *I'm under 30 years of age, and can see any thing at a miles distance as well as most others, but yet before I can read a whole Mercury over, my Eyes fail me so sensibly that all's clouded, and I can see nothing. I'd use spectacles, but am told they'll rather injure then benefit me. My greatest diversion is poring upon Maps, and now and then reading; Pray tell me what course I should take to strengthen and preserve my sight.*

Ans. 'Tis seldom those who see well at a distance are so very clearighted nearer, tho the advantage is, their sight generally, we think, lasts longer. If your Imperfection shoud encrease to that degree as to disable you from reading a Mercury, 'twoud be a loss indeed. For using spectacles, they are now brought to a much greater perfection then formerly, and you may have 'em near, or farsighted, for old or young, and your own experience will be the best Judge whether they injure your sight, or advance it, which some say they'll do, if used while young. But however, it's possible your Eyes may have such a Pasticulation Conformation, as has happen'd in some mens, that no Glasses or spectacles will fit you, there being some we have known in that condition. And if yours are so, consult our first Volumes, in some of which you'll find another sort of an Instrument without Glasses, which may be very useful and beneficial to your reading. If nothing will do, leave poring so much on Maps and Mercurys, and read little but what's necessary, the Bible and books of Devotion, the best use you can make of those curious Engines.

Advertisement.

A Catalogue of New Books
given gratis; Printed
for John Dunton, who is Re-
moved from the Poultry, to the
Raven in Jewen-street.

L O N D O N, Printed for John Dunton at the Raven in Jewen-Street, 1694.

Gedonis Harvei, M. D. Medici Regis & Reginae ad Turrim, Ars Curandi Morbos Expectatione; Item De Vanitatibus, Dolis, & Mendaciis Medicorum.

Accedunt his præcipue Supposita, & Phenomena, quibus veterum recentiorumque Dogmata de Febribus, Tussi, Phthisi, Asthmate, Apoplexia, Calculo renum & vesicae, Ichuria, & Passione hysterica convelluntur; aliæque verisimiliora traduntur.

London, Printed for James Partridge, and sold at his shop at the Post-Office at Charingcross. 1694.

The Pen-man's Treasury open'd. A new Essay for the Improvement of Free and Natural Writing in the English, French, and Italian hands. By Charles Snell, Writing-Master, at the Golden Pen in Foster-Lane. The first published in England, done by command of Gand. Printed for J. Place at Furnivals-Inn-Gate in Holborn.

A Gardiner, a middle aged man, and not marry'd, and who has been chiefly used to Greens and Flowers, shall have Ten Pound Yearly. Enquire at the Angel in the Poultry.

The Mercury Office, at the Sign of the Trinity-House in Finch-Lane, near the Royal-Exchange. Such Persons as are willing to Buy or Sell, either Blank or Benefit Tickets in the Million Lottery, may Repair to this office.

THE Double Chance for 5000 l. to be drawn at twice, the highest benefit 500 l. and the lowest 5 l. to be drawn the 31st of this instant December. Proposals at large, and Tickets, are to be had of Mr. Williams, Mr. Lausfield in Lombard-street, Mr. Harrison, Mr. Boulch in Cheap-side, Mr. Michal in Fleetstreet, Mr. Foden in Holborn, Mr. De Cain at Bishopsgate, Mr. Roberts, Mr. Bowman near the New Exchange, Mr. Chanceley near Catharine-street End in the Strand, Mr. Hooten near Charing-Cross, Mr. Coleman over-against the King's Brew-house in St. Catharine's; Goldsmiths; Mr. Lloyds Coffee-house in Lombard-street, Mr. Sanuders at the Carlisle Coffee-house near Guild-hall.

At the Golden-Ball in St. Jones's Court, near Clarks-wel, Lives Doctor Mosse,

WHO prepareth that most admirable Pill and Balsam for the Gout, or Rheumatism, which in an instant gives ease to the pain, be it never so violent or inveterate, strengthening, restoring and defending both the inward and outward parts of the body, from all miserable consequences of both the said distempers; which several persons (to their wonderful satisfaction) have Experienced, and will testify, the like Remedies never till now brought to perfection by any pretending to it, but by the above-mentioned person, who only prepares, and disposes of it for the General Good, at very Reasonable Rates.

****** *IN* Grays-Inn-lane in Plow-yard, the third door, lives Dr. Thomas Kirleus, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you trust in Physick, for it's become a common Cheat to profess it. He gives his Opinion to all that write or come, for nothing.